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C H R I S T

T H E

GREAT GIFT OF GOD:

AND THE

NATURE OF FAITH IN HIM.

By the Rev. Mr. MAXFIELD.

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*Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, &c. 2 Pet. i. 4.*

*Unto you therefore which believe he is precious, 1 Pet. ii. 7.*

L O N D O N,

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CHRIST

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By the Rev. Mr. [illegible]

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JOHN iii. 16.

*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.*

**O**UR Lord, in the beginning of this chapter, teacheth Nicodemus the absolute necessity of his being born again, before he could enter into the kingdom of God, namely, the kingdom of his grace below, and the kingdom of his glory above. He shews him the necessity of faith in his death, verse 14. "*And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up,*"—that whosoever believeth on him, should not perish, but have everlasting life; and pointed out to him the first moving cause—the love of God to man: and shews him the great spiritual privileges of all his true disciples; negatively, they shall not perish; and positively, they shall have everlasting life.

For our more clearly understanding this great truth, in which we are all so highly concerned, we may divide it into three parts:

*First*, the greatness of the gift which God has bestowed upon us, in giving his only begotten Son to die for us: and,

*Secondly*, what that believing is, by which this blessing is received: then,

*Thirdly*,

*Thirdly*, to shew what is included in this everlasting life, which is the blessed privilege of all true believers.

*First*, The greatness of the gift will appear from the following considerations :

1. God has given his beloved Son, the greatest of all his gifts, to sinful man. 2. All other mercies will necessarily follow, when we believe that Christ, the sum and substance of all, is once given. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* Rom. viii. 32.

May he impart unto us now, the light of his grace, by the power of his Spirit, whereby we may understand the things that are freely given to us of God.

1. We may consider Christ given to us, as he stands in relation to God the Father, who, out of mere love and pity to us, has bestowed him on us. (2). The value of this gift God has given. (3.) The benefit and blessing he is to us, *us sinners*, to whom he is given. (4.) The way in which the wisdom of God has bestowed him on us.

1. Christ is given as he stands in relation to God the Father. Mercies are greater or less, as they are more or less dear to the giver; and this makes the gift the greater or less token of love on whom they are bestowed. How much greater a gift would a kingdom be, if resigned and given by a king, than a part of his riches? But Christ being given to sinners, is far greater than all the kingdoms of heaven and earth, with all the  
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hosts of them : he is God's only begotten Son, his only begotten Son in whom he is well pleased, and is in relation to him, 1. As the second person in the Trinity, being equal to God, and equally God with himself. 2. He is God and man in one person, the mediator of the new covenant. *To which of the angels said he at any time, Thou art my Son?* Heb. i. 5. He is nearest to him and dearest as to likeness : no creature is like him, for he is *the brightness of his glory, and the express image of his person!* Heb. i. 3. None could fulfil the will of his Father like him, he is *the first-born of many brethren, and heir of all things.* God made all things by him, and without him was not any thing made that was made. To him also he gave all power in heaven and in earth. Is there any thing then so near to God as Christ? Thrones, dominions, powers, nay all creation, are not so delightful to him as his only begotten Son, in whom he is well pleased. In not sparing him, but delivering him up, he has parted with the nearest and dearest blessings he had ; not only the greatest he hath bestowed, but the greatest he could bestow.

2. We may consider the worth of Christ and his value to lost sinners. Mercies ought to be esteemed according to the greatness of their worth. We may fancy things worth our esteem, when really they are not. But what is worth our esteem like him, or beside him, from whom alone all our blessings both in time and eternity do, and must proceed? Who but Jesus could pay our debts, or procure our pardon? Could any but he satisfy divine justice? None but himself could

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make an agreement with God for man. He is *the chiefest among ten thousand*; therefore his *blood is precious* indeed, and of *infinite value*. He is the greatest mercy that was ever bestowed on sinners.

3. We may consider the usefulness of Christ to mankind. Without him all must have perished, both soul and body, for ever. If a man had gained the whole world, he could not have saved his own soul without Christ. Mercies ought to be valued as they stand us in stead, and are useful to us. Some things of value may in some cases be useless, when things of little value may be very useful: as an anchor at sea, bread in the wilderness, a cordial to the faint, &c. when gold, precious stones, and honours, would be of no service, nor relieve our wants. And that is the greatest blessing which doth the most good. Now can any thing do a man, a sinful man, that good which Jesus can? Who but he can pay our debts, or reconcile man to God? Who but he can heal the agonies and torments of a sin-sick soul? Who, besides himself, can take away the guilt, the punishment, and power of sin, and make the sinner fit for the enjoyment of God? None but Jesus can bring the sinners into a state of eternal glory in the highest heavens; wiping away all tears from the eyes, and filling the soul with the fulness of joy and pleasures for evermore at his right hand in the kingdom of glory and love. He only can abundantly satisfy the soul, who filleth all in all.

4. We may consider the way in which the wisdom of God gave him. He bruised him: he  
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gave him the bitter cup of his indignation, when he offered himself with strong cries and tears. Nay, God himself withdrew, and forsook him in his sorest conflicts. Christ also was deprived of the divine glory, and was under an eclipse of his Father's face: he was without all repute, and esteem, was *despised and rejected of men*, and became *a man of sorrows and acquainted with grief*; was *mocked, scourged, crucified*, and slain by wicked men: yea, he wrestled with all the powers of darkness, and with the wrath of his Father, even as much as all the sins of the whole world deserved. For, *the Lord laid upon him the iniquities of us all*; and proportioned his wrath thereunto, that *by his stripes we might be healed*. All this, and much more, must Christ suffer before he could be our complete Redeemer, and answer that purpose and end for which the Father gave him. So that God not only gave his Son out of his kingdom and glory, but delivered him up for us all into the hand of his enemies, after he had charged all our guilt on his head. And all this for our good, to free us from sin, that we might again be restored to his favour and image. Nothing could cost God so much, nothing could cost Christ so much. The one gave his only begotten Son; the other gave his life. When all this is put together, what is heaven and earth? What is all therein, in comparison of Christ, who is already given? Might it not be said, that it would have been far less expence to the Father, to have made and given ten thousand worlds; nay, so many heavens, with all their glorious inhabitants, than



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to have given *his Son, his only begotten, beloved Son?* And if he spared not him, how shall he not *with him freely* give us all things? Therefore,

*Secondly*, The Father, in giving his Son for us, has given all other things with him; seeing, *all things were made by him, and without him was not any thing made that was made*, John i. 3. *All things were created by him and for him*, Col. i. 16. God's love is primarily fixed on his Son, and through him, on all the creatures he has made; especially on man, the object of his love; for, *his delights were with the sons of men*, Prov. viii. 31. Through him, JESUS, *his beloved Son, he is well pleased*. God could never have been well pleased with sinful man, but in and through his well-beloved Son. Christ being the gift of God, it is in and through him that all temporal as well as spiritual mercies flow to us; all things needful for this life, as well as for that which is to come.

God has not only given his Son, out of his bosom, into the hands of his enemies, thereby to come under all *his* wrath and indignation, due to the sins of the whole world, but he has given him that he might dwell with sinners, and be spiritually united to them. Christ alone is the light of the world, therefore what light soever is received by us, is all from him; he is ours, as our advocate, otherwise the justice of God would have cut us down as *cumberers of the ground* long before this time. He gives sinners a full interest and property in his Son, and then shews them his love, by shedding it abroad in their hearts, and imparteth his sanctifying grace unto them. And *he is made of God unto us wisdom and righteousness,*



teousness, and sanctification, and redemption, 1 Cor. i. 30. *He is given for a covenant to the people, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, Isai. xlii. 6, 7.* Again he is given to rule his people, and to be a witness to them: *Behold, I have given him for a witness to the people, a leader and commander to the people, Isai. lv. 4.* If God, in meer love and mercy to us, has given his Son thus for us, and to us, how ought we to receive this greatest of all gifts at his hand, and also to welcome him as the blessed of the Lord, both for his own sake, and for the sake of him that gave him, to save us from death, or from perishing everlastingly? How dear and precious will it make both the Father that gave, and the Son that was given, to every one who sees these things according to his will! How acceptable will pardon be to the self-condemned sinner, and sanctification to all that feel the plague of inbred sin, and an evil heart? When God has shewn these marks of his love to us, in giving JESUS the Son of his love to us, what will he not give to, or do for us? And yet he knows there is such an unbelieving, unthankful heart in man, that upon every little trial, or the least slip, or coming short in any thing, or even his shewing us our evil nature, (which he must do in order to save us) we begin to open our hearts to all the surmises, jealousies, doubts, and fears, that satan can bring to our minds; and from hence begin to cry out, *Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Ps. lxxvii. 9.* But that this mistrust of God's love may

may have no hold upon us, he has left in our hands, and set before us, this rich pledge, or surety, this inestimable pearl, in the gospel field, his only begotten Son, and our only friend and saviour; that looking unto him, and not at ourselves, all suspicions may be checked; for whatever things we stand in need of, he will give. Nay, we may see we have in possession already in Jesus Christ that which is far greater than what we now are in pursuit of. Whether it be pardon, holiness, or heaven, what are all these to God when compared to his well-beloved Son? But his first design, and end, in giving JESUS to us and for us, was to add all these things to us in due time, that he might delight in us, as well as love us, and that we might enjoy him, O wonderful love! what hath God done for sinners?

Again, as JESUS is the Life of our soul to animate, and the only principle of spiritual life in the heart, he must first be received, before we can have any spiritual life within us. As the body is a dead lump without the soul; so the soul is dead before God, till the Lord JESUS CHRIST, by his quickening Spirit, is received into the heart. Might we not as well expect the body to have life and motion when the soul is gone from it, as to expect the heart or soul to be alive to God, where JESUS CHRIST is not? We do not expect the body to have a little life in order to prepare for or merit the coming of the soul into it, even so when CHRIST comes into the heart, he brings all spiritual properties, powers, and blessings with himself. How is it then

then that we see so clearly, and judge so well in natural things, but are so blind and dark in the things pertaining to the kingdom of God? O Lord, open our eyes, that we may see the wonders of thy love in JESUS CHRIST, to the sinful sons of men!

JESUS is the head, the root, and the foundation: the head, that he may impart wisdom to all his members; the root, that they may derive from him spiritual life, as he says, *I am the life*, John xiv. 6. again, *I came that they might have life, and that they might have it more abundantly*, John x. 10. And he is called the foundation, upon which all the spiritual house or building is to stand, 1 Pet. ii. 4, 5, 6. *The elect, precious corner-stone that God has laid in Sion: and he that believeth on him shall not be confounded. To whom coming (all who see their want of him) as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye, (that will venture your all upon him, and trust your souls in his hands) Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by JESUS CHRIST.* If these things are true, then have we good reason indeed to sing with the angels at his birth; *Glory to God in the highest, and on earth peace and good-will towards men*, Luke ii. 14.

It is common among men, when they are aiming at temporal good, to be desirous of attaining the best things within their reach; the best estates, the most pleasant places, the greatest honour, the richest wines and food, the gayest clothing; and nothing but the best and highest within



within their reach will satisfy. And they that are content with less (I mean the people of *this* world) it is because they can get no better. O that there was such a mind as this in all that profess to be followers of the blessed JESUS! then would they begin to see, that the only begotten Son of God, is the chief and best of all God's mercies, and would withdraw their eye, their heart, and their pursuits, from all other things, and seek him alone with all their heart, and soul, and mind, and strength. For this reason we have that expostulation, *Isaiah* lv. 2, 3. *Wherefore do you spend your money for that which is not bread? and your labour for that which satisfies not? Hearken diligently to me, and eat you that which is good, and let your soul delight itself with fatness: incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.* All other things besides Christ, are not bread, will not satisfy. We may waste our time, and tire ourselves to the day of our death, either in the things of the world, or in religion, and if we have not him we cannot be satisfied. But *how much better is his love than wine? silver and gold are not to be compared with him.* All that have found him are thus well pleased with him, and *can sit under his shadow with great delight, and his fruit is sweet to their taste,* Cant. ii. 3. These are they whose only happiness is in feeling this blessed truth sealed upon their hearts by his Spirit. *My beloved is mine, and I am his,* Cant. ii. 16. Why then should we let the poor perishing pleasures of flesh  
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and blood, of time and sense, keep us from this only good? Shall this treacherous world have our time, our minds, and our hearts? When the king of heaven and earth calls us to banquet with him, and tells us *he takes pleasure in our beauty!* Shall the world have all our affections, whilst JESUS stands at the door of our hearts, knocking, and waiting for admittance till his locks are wet with the dew of the night? Come to him, thou poor, helpless, self-condemned, self-aborred soul, and he will give thee himself; and in him thou shalt possess all things. Remember this one thing above all; begin at the right end, begin with the right thing. If JESUS is light and life, then do not expect *either*, till thou hast him. If JESUS only is love and power, then do not spend thy strength in vain, nor thy labour for that which satisfieth not, in seeking these things before thou hast him. If CHRIST JESUS is made of God unto us, wisdom and righteousness, and sanctification and redemption, then do not expect to have these blessings in any measure, till thou hast fast hold of him by faith; nor to have any thing to abide with thee that is acceptable in the sight of God, but as Christ dwells in thy heart by faith. The world, the flesh, the devil, the blindness and hardness of thy heart, thy sins, and thine unbelief, will in their turns get advantage over thee, and tread thee under foot, till thou takest JESUS for thine all in all. Lay the foundation in and upon him, and then begin to build thereon. He is the author as well as the finisher of our faith.

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Secondly,

*Secondly*, Our dear Redeemer, out of love and pity to lost sinners, being given by his Father, came into this world of misery, not only to pay our debt due for sin, but also to teach us the way, the only way, to be restored to his Father's favour, *here*, and in the world to come, to see his face with joy. This great and important lesson he has summed up in these words, *That whosoever believeth on him shall not perish, but have eternal life.* We are now at present to confine ourselves *mostly* to consider what that believing on him, or faith in his name, is.

A necessity lay upon him to accomplish this great work of our redemption in so ignominious and painful a way as the death of the cross, which he knew would be a stumbling-block to his disciples; and therefore while he remained with them, his great care was to remove that offence as far as possible out of their way, 1. By shewing them the expediency and necessity of his dying that shameful death. 2. By his often telling them that he should rise again the third day. 3. By the many miracles he daily wrought before them, as might fully convince them of his all-sufficient power to do all things; for the giving sight to the blind, and raising the dead, was enough to give them to understand who he was. Yet we find how often their faith was ready to fail: the principles of natural reason and sense so strongly assaulted them, that we see their faith more than once tottered and reeled like a drunken man! He was obliged again and again to repeat his miracles, whereby he might appeal to their senses, in order to settle their

their minds before they would hearken to what he had to say to them pertaining to his kingdom.—And how much of this we find among them after he rose from the dead ! May we not say that his bosom friends were the last that would believe his being risen from the dead ? How little effect had the account which the women told the eleven, when they came from the sepulchre, that they had seen the Lord, and that he was risen from the dead : *for their words seemed to them as idle tales*, Luke xxiv. 11. Again the two men going to Emmaus, *ver. 13*. How little did they believe of his being alive again, till he opened their eyes while breaking bread with them : and when they returned to Jerusalem, and told *this* also to the eleven, it was not much believed by them, till JESUS *stood in the midst of them, and said unto them, Peace be unto you.* *ver. 36.* And after this, when all the disciples bore their testimony (together with the women that had seen him) to Thomas, he wilfully hardened his heart, and said unto them, *except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe,* John xx. 25. And after he had distressed himself a whole week with his obstinate unbelief, JESUS indulged him with allowing him to see and feel him ; but sharply reprov'd him, when he did believe, saying, *dost thou now believe because thou hast seen ? blessed are they that have not seen and yet have believed.* He not only upbraids Thomas with not believing without seeing, but all the disciples, as they had all fallen into the



same snare before. And herein our Lord seems to teach us what we ought to receive, and what to reject, in order that our faith in him may not be moved at any time. And what our Lord said to Thomas, seems much to open and clear the way, that we may plainly understand what he would, and what he would not have us to receive as faith, or ingredients thereof. We may consider what that believing is, *without sight*, that the Lord JESUS pronounces blessed.

The direction and consolation herein seems to be both great and sweet, mixt with the most blessed cordials a soul can desire; *blessedness* to all that so believe, and receive it just as CHRIST himself has made it.—And that is, (1.) What it is to believe without seeing. (2.) Wherein such believing makes a person blessed.

And, *First*, With regard to *sight*, of which there seems to be three sorts mentioned in scripture, 1. That of the natural sight. 2. That which is called rational. 3. A spiritual sight. All these, and each of them, our Lord seems not to allow in the great work of believing, lest when he should deal with us *not* according to their testimony, our faith should be wounded; but his will is that this our faith should never stagger at any time.

1. Natural sight is sometimes taken for vision, or bodily sight; sometimes for the exercise of our other senses, such as hearing, feeling, &c. and these he commands *not* to be considered in believing. Touching, seeing, &c. are all called seeing, *Because thou hast seen, thou hast believed.* And though the *seeing* here related only  
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to CHRIST's body, risen, yet what our Lord says includes all believers, that they might not depend on those things that will hinder them in believing. That which Christ aims at is this; when we see our promise of the good we stand in need of, and he has wrought a desire in the heart after it, he would not have us judge of the probability or improbability of our attaining it, as sensible things may agree or disagree therewith; for example, the words of our text, *He that believeth shall not perish, but have everlasting life.*

When all things within and without seem to go and be as we could wish them, we may think we have good reason to believe, and not in the least to suspect but Christ fully intends to be as good as his word. But if he sees it expedient to try us, by taking away from us sensible creatures and comforts, and leave nothing in view but his promises, how soon is the faith of many of us brought to a very low ebb? And instead of being strong in faith, that we may give glory to God, we are presently troubled with a cloud of unbelieving thoughts, and are ready to give up all as gone for ever, and as though all the promises of God should fail, and he had forgotten for ever to be gracious! Thus we find many in the Old Testament as well as in the New, fail in this point and place.—Jacob, afraid to meet his brother, though God had commanded him to *return to the land of his fathers, and to his kingdom; and I will be with thee*, Gen. xxxi. 3. Lot said he should die before he got to the mountain whereunto the Lord had commanded him to flee, tho' he had just saved him from so great a death.

*David*

David cries out, I shall one day perish by the hand of Saul, though he was anointed to be king by God's command, and *said in his haste all men are liars*; Samuel among the rest, who had anointed him. How many marks of unbelief does St. Paul give us of the people of Israel, during their pilgrimage in the wilderness; and tells us they were all written for our admonition; not that we might follow after, but fly from the like evil; and never judge of God's fulfilling his promises according as it may appear to the sight of our eye.

2. That which is called rational, or natural reason: this is also to be separated from believing. (1.) We shall consider what it is. (2.) How it is to be separated from believing.

1. It is a certain evidence of the truth of things, and their coming to pass according to the principles of nature, and the conclusions that reason gives, we mostly rely upon; and this we call seeing things by natural reason. For instance, we expect when the sun rises, that light will come, and the darkness go away; and when the sun begins to shine more directly upon the earth, the beauty of the spring will appear, and the dearth and gloominess of the winter will be gone, &c. and that such and such causes will produce such and such effects, and natural reason will allow nothing more; and what it cannot understand, it will not allow to be possible, though God should say it.

2. In considering how reason is to be separated from believing, we must not conceive a man to be without reason, for then he would be

be altogether incapable of believing. It is the necessary work of reason, even in believing, to draw proper conclusions from adequate causes. For instance, if Christ tells us, *he that believeth on him shall not perish, but have everlasting life*, it is impossible to believe this without the use of reason. It must be understood, or it could not be believed ; there must be some ground for believing it, something that the mind depends upon, and that is, God speaks it, who is able to bring it to pass, and is faithful and true, and will do it ; and as we are to give a reason of our hope or faith, we must have reason for it.

But where natural reason would judge and conclude of events in the things of God, only according to the effects of natural causes, *this* the mind must deny, and not once look to the power of nature, whether it can or cannot be performed by its power. In believing divine truths, God and his word *only* are to be consulted, and depended upon. And in believing the promises of God, the conclusions that nature would make, from her causes, must not once be hearkened to, either for or against. She is always persuading the mind to judge of God's word and work, according as things appear in her sight. Now when all seems to go well, she would have the soul believe without a doubt, not altogether because God has promised, but partly on God's promise, and partly from the fair prospect before the natural eye. The scene is afterwards changed, and there is nothing but God's word to depend upon. Then nature cries out, it cannot be, all our hopes are come to an end. Here Moses cries out (because the rock by nature could not yield water)



*Ye rebels, must I fetch water out of the rock?* And by his looking to the power of the rock, and not to the word of God, he lost his temporal Canaan. Here Nicodemus cries out, *How can a man be born when he is old? &c. How can these things be?* And as soon as Peter regarded the winds and waves, and not altogether his master that bid him come, he began to sink. The disciples also consult with death and the grave, whether their Lord and Master could fulfil his own word, in rising again. But Abraham, who consulted not, but stopped both his ears to all that nature could say, gave glory to God: for *he considered not his own body being dead, nor yet the deadness of Sarah's womb.* God had said, and that was all that he would hearken to, and he obtained the promise, and it was accounted unto him for righteousness: and by *this only* he gained a good report, And this will bear up all the followers of JESUS to the end of their race.

3. There is a spiritual seeing often mentioned in the scriptures; this also must not be made an ingredient in our faith or believing. This spiritual sight is sometimes used in scripture for knowledge, spiritual discerning, God's revealing unto the soul the secrets and mysteries of his kingdom; this is what David prayed for, when he said, *Open thou mine eyes, that I may behold the wonders of thy law.* At other times it is taken for spiritual sense, or feeling God's comfortable presence and power upon the heart, as *God's shedding his love abroad in the heart by the Holy Ghost—His lifting up the light of his countenance—Shewing his face—Tasting and seeing how good the*



*the Lord is.* This is spiritual sense, or experimental feeling of God's love, called *seeing his face*. Here we are to remember, that spiritual understanding, and seeing into the mysteries of the gospel, are absolutely essential to believing. For as salvation comes by faith, and faith by hearing, these things must be understood, before they can be believed. But this spiritual sight, hearing, or understanding, must not be the foundation of faith; it must be only JESUS and his promises.

As to the other sense, when it is taken from feeling God's comfortable presence and power upon the heart by his love being shed abroad there; this is sometimes present, and at other times absent. When present, it is God and the soul joined in one, *one spirit with the Lord*, 1 Cor. i. 17. God embracing the soul, and the soul delighting itself in God. *True fellowship with the Father and with his Son JESUS CHRIST*, 1 John i. 3. This is true experimental sense. But when this is absent from the soul, and God seems (as Job says) to hide himself, that it is obliged to say with him, *Behold, I go forward, but he is not there, and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot perceive him*, Job xxiii. 8, 9. The point is, ought the soul to believe or disbelieve God and his word, to be true or false, as these feelings change in the heart? Surely no. But these blessed visits from the Lord, these tokens of his love and smiles of his face, are not the basis of faith, nor does *true* faith at all depend upon them: they are not to be looked upon as little

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things, nor to be spoken highly of; they are more to be desired than gold, yea, than the fine gold; more to be esteemed than precious stones, or all that this world can afford. They ought to be cherished with all joy and thankfulness, as being a taste of heaven, and a blessed means of glorifying God. Nevertheless, it is very dangerous to fix the foot of faith thereon, or to fix our hope of future good upon what we feel in our hearts. Nay, if it be but one part, and as it were one foot here, and the other on JESUS, his faithfulness and promises, this is *not* standing with both feet on the rock. He is a jealous God, he will suffer us to be shaken; and we are only, by this, bringing trouble upon ourselves. He will no more suffer us to give the honour of our future standing to our experience, than to our faithfulness or good works.

Hear what David says on this point; *Lord, by thy favour thou hast made my mountain to stand strong: Thou didst hide thy face, and I was troubled*, Psal. xxx. 7. Can that be a fit foundation to build upon, that is so unstable and changeable in itself? Surely no. We should not fix one corner of this building on that ground that can be shaken; and when God's promises and his faithfulness alone, are the whole and sole foundation that we build upon, we stand unshaken upon the rock, and nothing will be able to move us. These that stand thus, he will comfort with his love daily. He can trust them, and they will not put that trust in uncertain experiences, that alone ought to be in the living God. *Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength.* But some when they read  
this

this may say, "*If I knew he was my God I might trust him.*" If such an one cannot take his word and his oath, and depend upon that, what can be offered that is more worthy to be depended upon? Others may say, "*then wicked persons may thus believe, and live as they list.*" No, not so; all that pretend to have faith, and live in sin, are only wolves in sheeps clothing, that cry "Lord, Lord," but JESUS will say to them at that day, "*Depart from me you that work iniquity, I know you not.*" Yet he justifies the ungodly through faith, as will be seen hereafter; they take hold of JESUS just as they are, and believe on him for righteousness and salvation: not to give them a licence for living in sin, but to save them from their sins. And all that have not this in view, in believing in him, will as surely be deceived as that he is truth.

Blessed are they that have thus believed and have not seen. They have a blessed and sweet repose in all conditions; whatever their dear Lord and master deals out unto them they take it, as the bread that he has allotted them for that day; and thank and love his precious name. They do not measure his love by what appears to the eye of sense; but resting on him, he makes all fear that has torment, all cares and anxieties to depart from them. What a blessed faith is this! in comparison of that which is mixed with any of the beforementioned *seeings*. These do not begin to think hard of God, though he should in love and very faithfulness suffer them to be tried even as Job; *The Lord gives and the Lord takes away, blessed be the name of the Lord.* And again he says, *But he knoweth the way that I take: when he hath*



*tried me, I shall come forth as gold*, Job xxiii. 10. Such was Abraham's quiet rest in God, when God set him that task of giving up his son to him, and offering him with his own hands ; his eye was fixed on this, that *God was able* (though he knew not how) *to raise Isaac from the dead*, Heb. xi. 19. Had even Abraham regarded the difficulties according to circumstances, he might have staggered at God's word, and not have done as he was commanded. Remember this, That God's commands, as well as his promises, are thus to be believed in, laid hold upon, and embraced by them that believe ; and all that are aiming to put asunder that which God has joined together, are only deceiving their own souls.

You may see many in our day that talk largely of the promises and believing in them, but do not like any other part of God's word to be set before them. They are crucifying Christ and parting his garments. They believe in him (as they say) while they love the world and the things of the world. They will have (say they) a naked Christ : God knows, they have stripped him naked enough ; and not only so, but they scourge and buffet him with their fins ; yet they cry, Hail, master, and kiss him. They will have a Christ here without his yoke, a Christ without his Cross ; but they that part Christ from his yoke and his cross here, will find that he will not let them have him another day, with his crown. *Is Christ divided?* Many of these disciples speak largely against depending on frames and feelings, and it is no wonder, for they have no warmth but from their own vain imaginations ; the coals that they themselves have kindled. And God says, *they shall lie down in sorrow*, Isai. l. 11, though

Nevertheless, they that truly believe in him, though they have not seen, as has been mentioned, shall be blessed ; for the mouth of the Lord hath spoken it ; blessed with all the blessings of the gospel of peace, in this world ; and when the time of their trial on earth is over, they shall be blessed with seeing him face to face. And even at this time, they that believe in him according to his word, inherit the promises ; as soon as the conveyance is offered unto them, they take the possession ; and will soon reap all the advantages. *Christ said, Abraham rejoiced to see my day ; he saw it, and was glad.* He took possession of Christ as soon as God had promised him. Thus let us, with all the heart and soul, believe what we have not yet seen ; and JESUS and all spiritual blessings will be bestowed upon us ; and each believer laying hold of HIM, who is everlasting life, may truly say,

“ O blessed JESUS, how is my heart trans-  
 “ ported at thy name, while I see thee my wis-  
 “ dom, my justification, my sanctification, and my  
 “ all in all. It is in thy name *alone* in which I  
 “ trust. Thou covert from the storm, wherein  
 “ my soul delights to hide herself, and in whose  
 “ noblest interest she is glad to make her boast.  
 “ I see my guilt all charged upon his head ; this  
 “ augments the debt of gratitude and love, while  
 “ it removes the debt of guilt from off my soul,  
 “ and cancels all my sins by his redeeming blood.  
 “ But I have still a greater debt of gratitude to  
 “ pay ; his righteousness, his perfect, sinless  
 “ righteousness, is all my own ; my soul will  
 “ seek, will want no other robe, in that eternal  
 “ day. Transporting thought ! To pay this blef-  
 “ sed debt, he has prepared an eternity for all  
 “ believing

“ believing souls, to behold his unveiled face ;  
 “ and every hour’s enjoyment there will demand  
 “ the greatest gratitude and praise. By looking  
 “ at him, by believing on him, I feel his great  
 “ redeeming name engraved deep upon my heart,  
 “ the stamp immortal ; what can blot it out ? O  
 “ thou whom now I feel more near related to  
 “ me than all beneath the sun, more dear and  
 “ precious to my soul than heaven itself without  
 “ thee. And O ! mystery of mysteries, I have  
 “ no title, or relation to thee, but as a sinner !  
 “ a poor sinner, lost and helpless without thee ;  
 “ a sinner whose merit is the lowest pit of death  
 “ and hell. As such I come to thee, as such I  
 “ believe on thee, as such I cast my soul on thy  
 “ atoning blood for pardon, as such I claim and  
 “ receive thy righteousness alone, O JESUS, JE-  
 “ HOVAH, dear REDEEMER, while my heart  
 “ welcomes thee into every part of my soul, I  
 “ shrink into nothing in thy sight, and stand  
 “ amazed, that thou shouldest make a sinful  
 “ wretch like me, a monument of thy free, un-  
 “ bounded grace. I call nothing my own, as  
 “ from myself, but corruption, misery, and guilt ;  
 “ these are indeed my own : and yet in this will  
 “ I rejoice, that JESUS’ love, from *hence*, shall  
 “ make my praise abound. The wonder of re-  
 “ deemng love ! how far above the shallow  
 “ thoughts of men ! The cause is only found in  
 “ our IMMANUEL’S breast. From *thence* this  
 “ love to me, an helpless sinner, which makes  
 “ it more than ten thousand times the greater to  
 “ my soul, and wraps it up in transports to the  
 “ skies. And while he takes possession of my  
 “ heart, and calls me to communion with him-  
 “ self,



" self, he will kindle up the life divine, and im-  
 " print the image of his holiness in my soul, and  
 " feed the heavenly flame, till dead to things of  
 " time and sense; I live completely blest in HIM  
 " alone, in HIM whose heart is still engaged to  
 " shew forth all his mercy, in the covenant of  
 " his redeeming love. REDEEMER! blessed  
 " name! The work, the purchase, and the  
 " covenant, of his eternal grace, to sinful man.  
 " I come to thee, thou chearing light and life  
 " of lost mankind. I come to thee, whose never-  
 " failing mercy bids me daily welcome to thy  
 " heart! To whom should my longing, pant-  
 " ing spirit fly, but unto thee, my Jesus, my Sa-  
 " viour, my everlasting Father, and my God?"

*Thirdly,* We come to shew what is included  
 in this everlasting life, which is the privilege of  
 all believers, who are delivered from perishing.

I. We ought to remember, that by Adam's  
 transgression all his posterity are involved in sin  
 and misery, and partake of his spirit of disobe-  
 dience, having every thought of their hearts only  
 evil continually, and having nothing in them-  
 selves to recommend them to the favour of God.

II. That in the fulness of time JESUS CHRIST,  
 very GOD, one with the Father, was made flesh,  
 and by perfect obedience to the law of God, and  
 the sacrifice of himself, obtained full salvation  
 for the poor helpless, lost children of men.

III. That this salvation consists, first, in be-  
 ing justified by faith through the merits of JESUS  
 CHRIST freely, without any works of our own,  
 thereby being raised from a death of sin to a life  
 of righteousness, and being sanctified by the Holy  
 Ghost.

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The nature of which justification, and sanctification, as well as the efficacy and power in the soul, appear as follows.

*Justification*, according to the scriptures, is that act of God's free-grace to poor sinful, lost mankind, in, and for the sake of JESUS CHRIST alone, whereby the sinner is looked upon, or accounted just before an holy God. God hath laid this foundation by the sufferings and merits of JESUS CHRIST. The voice is sent forth into the wilderness into the sinner's heart, *Prepare ye the way of the Lord*. The blessing of the Lord accompanying the preacher's call, the sinner sees himself lost, having sinned against heaven, and in his sight, and receives the sentence of death in himself, feels nothing in his heart, but condemnation; and sees that was God to deal with him as he deserves, he could not stand one moment before him, believing the truth of that word from his heart, that *in his sight shall no man living be justified*, Psalm cxliii. 2. And again, that *by the deeds of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin*, Rom. iii. 20. And being convinced that in his present state, by nature and practice, he is only an object of divine displeasure, he is glad to believe, and receive the promises of peace and pardon, as they are held forth in the book of God. The blessing of God attending the word of reconciliation by JESUS CHRIST, as well as that of condemnation in himself; he sees, that *now the righteousness of God without the law is manifested, being witnessed by the law and the prophets*. *Even the righteousness of God which is by faith in JESUS CHRIST, unto all, and upon all them that believe. Being justified freely by his Grace, thro' the redemption that is in JESUS*

CHRIST :

CHRIST : *Whom GOD hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins, that are past, through the Forbearance of GOD. Rom. iii. 21—25.* Sinners believing these glad Tidings with their Hearts, see that these Blessings are all their own. And here this State of Justification is plainly opposed to the Sentence of Condemnation, *Who then shall lay any Thing to the Charge of GOD's Elect ? It is GOD that justifieth. Who is he that condemneth ? Rom. viii. 33.*

1. So these Sinners are justified, who come short of the Glory of GOD ; they who had lost his Image ; the Image of Holiness, and were not approved of by him : The Law condemned them, their Consciences condemned them, and they were without Strength : But JESUS CHRIST came into the World, to call Sinners to Repentance, to justify them, and to save them.

2. And the Justifier, or the efficient Cause, of Justification, is GOD, it is an Act of GOD's Free-Grace. *It is GOD that justifieth.*

3. GOD justifies Souls freely by his Grace, which is the moving Cause of our Justification. And this shews GOD's free undeserved Favour, in Opposition to any Works of Righteousness ; *for by Grace are ye saved through Faith, and that not of yourselves : It is the Gift of GOD ; not of Works, lest any Man should boast. Eph. ii. 8, 9.*



4. GOD justifieth Sinners, through the Redemption that is in JESUS CHRIST, *whom GOD hath set forth to be a Propitiation, through Faith in his Blood.* This Propitiation hath appeased the Wrath of GOD; and obtained his Favour, and is the means of our Justification; as CHRIST by the Will of GOD, gave himself a Ransom for us, to redeem us from the Guilt and Power of Sin, and the Punishment due to it. And GOD was well pleased with the Offering that CHRIST has made of himself in the Sinner's stead; by which *One Offering he hath perfected for ever them that are sanctified, Heb. x. 14.* This Sacrifice remains for ever a sweet smelling Savour unto GOD; and the Sinner that believes, is interested and invested in it. But the Benefit of this Redemption cannot be enjoyed, but by those that are in CHRIST, and have CHRIST in them. And by a true Faith in CHRIST, wrought in the Heart by his Spirit, we are Partakers of this Redemption, and are interested in CHRIST's Righteousness, and the Sinner is freed from Condemnation by his being the Propitiation for all his Sins.

5. This Justification consists in the Remission of Sin, and as it is a Pardon grounded on Justice, it not only removes the Guilt and Punishment, but is the Cause of our being just, or justified before GOD. *Through this Man is preached the Forgiveness of Sins: And*

*And by him, all that believe are justified from all Things, from which they could not be justified by the Law of Moses. Acts xiii. 38, 39.*

6. And this Justification is received only by Faith, whereby the Blessing and Benefit thereof is made known to the Sinner's Heart, which Faith is called the instrumental Cause. We are justified by Faith in JESUS CHRIST. We have believed in JESUS CHRIST, that we may be justified by the Faith of CHRIST; and not by any Works of our own according to the Law. And this Faith is not a Work of Righteousness, by which we merit Justification; for this would be making Faith a Work of the Law; but it is the Hand or Instrument ordained of GOD, whereby we receive JESUS CHRIST, as he is made of GOD unto us, Righteousness, for our Justification. And hereby the Sinner is fully persuaded, that GOD does not impute his Sins unto him, *no, not one Sin*; but believes, with his Heart, that the Righteousness of JESUS CHRIST is imputed to him, as his Sins were imputed to CHRIST: And as CHRIST died on the account of his Sins being imputed to him: So he lives, having CHRIST's Righteousness, namely, his active and passive Obedience, imputed to him, and he receiving it into his Heart by Faith. O how precious must this make JESUS CHRIST to the believing Soul, setting him above all Things in Heaven and in Earth, and it will not have any Righteousness

ness but his *alone*. And this Righteousness is the Righteousness of God: The Righteousness of CHRIST, namely, his Obedience and Sufferings, which is the End of the Law, and is called God's Righteousness: And is received by Faith. And this Righteousness which is in CHRIST JESUS is opposed to all other Righteousness whatever, either that of ourselves, or of the Law, or whatsoever else that can be called by that Name. This is the Wedding-Garment I hope to stand in before my Father's Face in that great Day. I totally renounce and disclaim all other Things.

7. And God has manifested forth his Glory in all this, that he may *be just, and the Justifier of him that believeth in his Son JESUS CHRIST*. And by this he has declared his Love and Good-will to Mankind; that he has found out a Way to save lost Sinners, not by our Righteousness, but by his own Righteousness, and has manifested Justice and Mercy, and made them embrace each other in our Salvation. And thus it appears, that CHRIST is the only Procurer of the whole of this Salvation, that we may glory in the Lord alone, and boast only in him.

*Sanctification* is that holy Disposition of Soul that is wrought in the justified Sinner by the Holy Spirit, whereby his Heart and Affections are sanctified and separated from the World, and Things of the World, and his only  
*Holiness*



*Holiness* and *Happiness* are from his dwelling in JESUS CHRIST, and having him the one *Object* of all his *Desires* and *Delights*, or CHRIST formed in the Heart by Faith; and shewing forth there both the Power of his Death and Resurrection; whereby we are united to CHRIST, and so made Partakers of his SPIRIT, as to be truly one with him, as our natural Corruption was originally in and received from the old *Adam*, so our new Nature or Regeneration, is all in CHRIST JESUS, and derived from him. It is not any Thing that we can obtain by any Practice or Dispositions, by walking in any Way of Righteousness, but what we must receive from CHRIST; being compleatly wrought out by, and treasured up in him for us. And it is not received as we might receive a Present from a Friend that is at a Distance from us, but by our Union with him through Faith. And by being in Fellowship with him, we are Partakers of that holy Frame of Nature, and of that Spirit that was originally in him. And what is required of the Sinner, is not to find or frame Sanctification in his own Heart, but to receive it out of CHRIST's Fulness by our being in CHRIST, and having CHRIST in us; and that not merely by his universal Presence, as being God, but by such a close Union as that we are one Spirit, and one Flesh, with him: One Spirit with him, as having received his Spirit;

Spirit ; one Flesh with him, as his having taken our Flesh upon himself.

That this Holiness or Sanctification, when imparted, does not become inherent, or our own (as *Adam's* was in Paradise) but as the Sun is the Light and Life of this natural, so is CHRIST JESUS of the spiritual World ; for it is only the Shining of his Spirit upon the Soul, that makes it fruitful to every good Word and Work. Should he withdraw himself but for a Moment, we should be again involved in all our former Misery and Weakness, being as unable to stand against Sin, without that Union, as we should be to see without Light, or live without breathing. All that we have must come flowing afresh from him every Moment : So that there is no more Merit in the Sinner, as of himself, when he is made meet for Heaven, than when he was in his Sins. And as the Eye is prepared to receive the Light, and the Mouth to receive the Air, so Faith is the Instrument of receiving CHRIST JESUS into the Heart. And if the outward Light and Air were cut off, we could just as well see and breathe, as we can live to GOD without that Fellowship which we have with CHRIST by Faith : And it is by that continued Union with him we are built up, until we become young Men and Fathers in CHRIST JESUS.

And

And Sanctification, as well as Justification, is all in CHRIST JESUS, and is to be continually received by Faith in him, as the Soul's Wants and Necessities require. And after all the Grace it has received, were the Light and Life of CHRIST JESUS, his Merits and Righteousness to be withdrawn, the Soul would be as dead and lifeless as ever.

I only desire my Portion below may be Grace always to depend upon JESUS CHRIST, his Merits and Righteousness alone, that his Will may be my Sanctification, and to renounce all other Righteousness whatever : And to say with the Church of God, In the LORD JESUS *have I Righteousness and Strength: And in the LORD shall all the Seed of Israel be justified, and shall glory.*

The Way by which GOD works upon the Soul is often mysterious, and in divers Manners, according to his own good Will and Pleasure; and as the Case requires, either instantaneously or progressively. And though the Experiences of the Children of GOD may in various Circumstances differ one from another, yet they are substantially the same; all being convinced of the Evil of Sin, and their Danger, are glad to flee to JESUS CHRIST as their Refuge and Saviour; and being Partakers of his Grace by Faith, the Work of Sanctification is carried on by the Spirit of GOD in the Soul, and by renewing them more and more after the Image of

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of GOD, they die to Sin, and live to JESUS CHRIST in Righteousness and true Holiness.

But when the Kingdom of Heaven (Grace in the Heart) is first given and received, it is as a Grain of Mustard-Seed : In that State it is often very much attended with Doubts and Fears ; but when it is grown up, and Faith and Love are increased, their Fears are lessened. But when Love is grown to that Degree that has cast off all Fear that has Torment, St. *John* calls it perfect Love : Then it is come to that Unity and Assurance of Faith, that it is delivered from all Fear.

We may also observe, that Justification and Sanctification are Blessings that cannot be separated. And as Justification is GOD's ingrafting the wild Olive-Branch, the Sinner, into the heavenly Root JESUS CHRIST ; so Sanctification is its taking Root downward and growing upward into a Likeness to CHRIST JESUS our living Head. And all that the Soul can enjoy of CHRIST must be by its abiding in him, as the Branch in the Vine. And as the Building cannot stand, but as it stands on the Foundation ; nor the Child grow to the State of Manhood, without keeping the same Life that it brought into the World ; neither can the Sinner grow up towards his heavenly Inheritance, but as he abides and increases in that spiritual Life that he received when he was first taken into the New Covenant ; in which  
Covenant

Covenant God has promised *to remember our Sins and our Iniquities no more.*

And as in this Covenant GOD will look upon us no more as Sinners under Condemnation, but as Sinners taken into his Favour ; and all that is due to the Head of this New Covenant JESUS CHRIST is accounted ours, and we are Partakers of his Grace here by Faith, as an Earnest of his Glory in the World to come. He has also promised to teach us the Way of Righteousness, and to reveal unto us the Mystery of his Kingdom, and the Secrets of his Love. But these Things which are so highly prized in the Sight of GOD are only known and enjoyed by those who are truly and really in CHRIST and CHRIST in them. And while their Fellowship and Communion with the Father, the Son, and the Holy Spirit is continued, and the Soul sees that God has made JESUS CHRIST *Wisdom and Righteousness, and Sanctification, and Redemption* to it, some of the blessed Effects thereof are a Deliverance from the Love of the World, and the Things of the World ; from the Lust of the Flesh, and the Evil thereof, And the Soul is also blessed with a Delight in the Enjoyment of God through CHRIST JESUS, and is humbled thereby before the LORD to the very Dust, while it sees itself unworthy of the least of his Mercies. And the Heart is also filled with a keen Sense of

its own Sinfulness, Foolishness, Wretchedness, and Emptiness of all Good, and full of all Evil in our natural Selves, and clearly seeing, that if CHRIST was to withdraw what he had given, all these Evils would be found in the greatest Saint living on the Earth. Out of CHRIST, without his Merits and Righteousness, we are foolish, wretched, miserable, sinful Creatures: And consequently all the Good that is in us is CHRIST alone, not Ourselves, nor of Ourselves. And this tends also to beget in us such an Hungering and Thirsting of the Soul after Righteousness, after JESUS CHRIST, and after more and greater Degrees of Fellowship and Oneness of Heart with him, that it makes all that it has in Possession to appear as Nothing, and shews the Sinner what a poor, weak, helpless, sinful Worm he is; and is filled with Shame before JESUS CHRIST, that he has so little Love to him, after all the Tokens of Love he has received from him. All his past Experience only tends to shew him how poor and vile he is, and he sees by what little Knowledge he has, that he hardly knows any Thing yet as he ought to know, and wants to learn every Day that all his Dependence must be upon JESUS CHRIST alone, and not upon any past Experiences, which will neither afford him Life nor Love, but the chief End and only Object of his Delight is JESUS CHRIST. And  
all



all other Things in his Presence are lost, as the most shining Stars disappear in the Brightness of the Sun. To know that we know him as our God, our Saviour, our great High-Priest, our Friend, our All in All, is all which is necessary for us to know; this will supply the Want of all other Things; and the more we know of him, the more we shall hunger and thirst after him.

This longing, and going out of the Soul after JESUS CHRIST, *as the Hart panteth after the Water-Brooks*, will make the Believer, by Faith, overcome the World, the Flesh, and the Devil. And while the Soul is thus employed, and *pressing towards the Mark for the Prize of the high Calling of God which is in Christ Jesus*, some of our Sins that we once delighted in, namely, the World, and the Things of the World, will die and vanish out of our Sight. And others of them, our Corruptions, Unbelief, and other Heart-Plagues, will be overcome with Ease, the Soul having joined itself to the Strength of *Israel*, will find by daily Experience, that he can conquer all in JESUS' Name, and overcome all by the Blood of the Lamb.

We may observe, that Sanctification, which is begun when the Sinner is justified, cannot be carried on in the Heart without the Soul's going out after JESUS CHRIST, according to its Measure of Faith, any more than  
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our natural Life can exist without breathing in the outward Air. But from following thus after him, it will delight in him as the Head of the New Covenant, and there abide at his Feet, as a poor, blind, helpless Sinner, that has no Dependence but on the Merits and Righteousness of JESUS CHRIST, whose Heaven below is to hear his blessed Voice, and to have Communion with him.

And though the Sinner at Times enjoys great Peace and Assurance, a serene Joy in the Holy Ghost, and a deep Consciousness that GOD is a working all his Works in and for him, and has a true Taste of the good Word of GOD, and of the Powers of the World to come, and is so joined to JESUS CHRIST by Faith, that he has a full Persuasion of the Evidence of Things not seen and the Substance of Things hoped for. Yet he no more depends upon them than if they were not, but gladly forgets these and all other Things that are behind, that he may reach out to CHRIST the delightful Object of his Soul; that he may more and more be one with him, one Spirit, one Flesh, one Heart, and one Mind with him, and that he may love him with all the Powers and Faculties of Body and Soul that he has bestowed upon him. And, as this Knowledge of HIM increases, it is more and more attended with such Poverty of Spirit, such abhorring ourselves in Dust and Ashes,  
and

and such a Consciouſness of our own Wretchedness and Vileness, and of not deserving one Grain of Mercy from him either temporal or spiritual, that we shall gladly ascribe from our Heart all to the Free-Grace of GOD in CHRIST, and shall always count ourselves less than the least of all his Mercies, and the most unprofitable Servants.

And now, my dear Reader, for thy own Soul's Sake, and for the Sake of HIM who died for thy Sins, do not dwell upon Speculations, do not be content with a Notion of Religion, do not be satisfied to worship in the outward Court that is to be troden under Foot by the Gentiles, do not be a Follower of the dear REDEEMER afar off: But take Knowledge of this, he receiveth Sinners to this Day, *and none but Sinners.* If thou seeſt thou wantest his pardoning Mercy, cry to him, and he will open thine Eyes, and thou shalt see all thy Sins nailed with his Body to the Cross. If thou feelest that thou wantest higher Degrees of Fellowship, and greater Degrees of Communion with him, let thine Eye be fixed upon him, and thy Prayer come up before him, and he will supply all thy Wants with his Presence! He will do all for thee and in thee that thou standest in need of. But when thou comest to him, come as a poor, blind, helpless, sinful Creature, or thou canst not receive  
any



any Thing from him, and come relying by Faith on the Promises. *Abraham* considered not the Deadness of his own Body, nor all other Things that seemed to make against the Promise, but believed God, and therefore it was imputed to him for Righteousness. Walk thou in his Steps, of believing the Promises of God, and all the Merits and Righteousness of JESUS CHRIST shall be imputed to thee also. And St. *Paul* joyfully declared, "*I have kept the Faith.*" Do as thou art commanded, believe, and keep believing, that thou mayest walk in St. *Paul's* Steps: Put thy *Righteous-Self* and thy *Sinful-Self* out of the Question, and out of thy Sight. Do not look at *Thyself*: Do not look at thy *Leanness*: Do not look at thy *Short-Comings*: Do not look at thine *Attainments*, or at thy *Righteousness* either of Heart or Life. All these make up no small Part of that Will-Worship and voluntary Humility St. *Paul* mentions in *Col. ii. 18, 23.* But look with all thy Soul to the lovely JESUS, to the *Lamb of God that taketh away the Sins of the World.* Look to the God-Man, the dear Redeemer, who hung upon the Cross, and is nearer to thy Spirit, to the believing Soul, than it can easily be conceived; for the *Word of Faith is in thy Mouth, and in thy Heart.* Do not let any Thing whatsoever turn thine Eye from beholding him, but wait by Faith to see him in all the Beauty of his Grace below, and in all the Glory of his Kingdom above.

BUT before I conclude, it may be necessary for me to observe, That it is reported of me with great Boldness by some, to this Day, that I both deny the Necessity of the imputed Righteousness of CHRIST, and of walking in all the Ways that he has commanded, namely, such as reading the Word, hearing it preached, private Prayer, watching and praying, receiving the Sacrament, Christian Conversation, &c. and that I also deny the Necessity of living at a Distance from all Sin. I am glad of this Opportunity to declare to all Men, that I believe from my Heart that whoever lives in any of the Things that God has forbidden, and in open and constant Neglect of what he has commanded, shall have no Part in his Kingdom of Grace here, nor of his Kingdom of Glory in the World to come. And this I have believed without Variation ever since I began to give up myself to CHRIST JESUS, which is now between twenty-five and thirty Years ago. And I humbly hope that what I have said on the Righteousness of CHRIST being imputed to us, may satisfy the Reader: Or, if any should yet remain doubtful, I am willing to give all Satisfaction in my Power by private Conversation.

And as to Sanctification, I suppose all true Believers agree that there is far more to be done in us than we have hitherto received; and that none of these Blessings, either of

Justification or Sanctification, will either be given or continued to us by CHRIST, unless we walk in the Way of his Appointment. And though all is to be received by Faith in his Name, yet it is not the Faith of an *Antinomian* that gives the Soul any Licence to live in the Breach of any of his Laws: But that Faith that purifies the Heart and overcomes the World, and sets the Sinner at the greatest Distance from Sin, yea the Sin that doth most easily beset him; and also begets in the Heart such a Love and Delight in JESUS CHRIST, and his Ways, that it often causes the Soul to cry out, *Whom have I in Heaven but thee? and there is none upon Earth that I desire in Comparison of thee.* Then let us all with one Heart and with one Voice, go on to follow him more and more, and desire to know nothing but JESUS CHRIST, and him crucified. And what we know not, may he of his infinite Mercy and Grace shew to us. And what we have not, may he give to us for his Name's sake, that we may ascribe to the Father, to the Son, and to the Holy Ghost, all Glory, and Honour, and Praise, World without End. *Amen.*

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T H E E N D.

E R R A T A.

Page 15, l. 15, dele *a.*—P. 16, in the Note, l. 2 and 10, for *their Meetings*, r. *their public Meetings*.—P. 22, l. 9, for *And of*, r. *Against*.—P. 28, l. penult. r. *preached unto you*.—P. 30, l. penult. r. *the Things*.—P. 39, l. 22, for *foreseest*, r. *feelest*.



